

Dr. Haker Preaches On Man's Inhumanity to Man

"The War Drums May Beat A Little Longer, But Love Will Yet Reign," Pastor Tells Congregation of the Methodist Church.

The following is the strong sermon preached at the First M. E. church last night by Dr. Ray Clarkson Haker, the pastor:

Genesis 4:9 "Where is Abel thy brother?"

I John 2:15 "He that hateth his brother is a murderer."

Our theme tonight is: "Man's Inhumanity to Man." Man's inhumanity to man has a long and voluminous history. Man with murderous club raised against his brother is one of the early scenes on the stage of human history. Through the long and weary years man has had his hand at the throat of his brother. But from every passage God's holy word there flashes the divine denunciation against the mistreatment of our fellowman. "Sin has found such a large place in human life, and has rolled its withering torments over the heart of man so often and so long, that the flowers of love and tenderness lose their bloom. Selfishness becomes hard and seeks to usurp the throne of the heart, and to drive out the sweet and tender motives. With selfish hand and selfish heart man greedily grasps for gain and power at the cost of the rights and happiness of others."

Very great interest gathers about the question of man's relation to his fellow man. "Altruism" is a word coined by the philosopher Comte, and means "other." It was meant to denote the opposite of egoism. Spencer used it much. Henry Drummond gave the word religious content, and he coined the fine phrase: "The struggle for the life of others."

It is said that all theories of society can be reduced to two. The first of these is called the atomic theory, borrowing a term from chemistry. This theory assumes that every man is an independent unit with no bond or connection with the rest of the world. This represents individualism carried to such an extreme that man's life becomes self-centered, narrow, and unphilanthropic. It leads to anarchy.

The other theory has been called the molecular. Here society is a "colossal person." Each member of humanity is a part of a great organism. Here each life is not self-centered, but altruistic and cooperative. The motto of this theory is: "We are members one of another."

Jesus branded the Pharisees for their cruel and heartless treatment of widows. They robbed the helpless of their rights. The withering denunciation of Jesus reveals that, while he is the Lamb of God, he is also the Lion of the tribe of Judah. His heart flamed with indignation at the hypocrisy that sought to cover up a heartless humanity with a cloak of religion.

We have modern specimens of in-

humanity. Here is one, a steamboat owner in Pittsburgh, one day he fell into a river. At great peril a deck-hand saved the life of his employer. The rescued man gave no sign of gratitude. No expression of thanks fell from his lips for his rescue. On the next pay-day he discharged his rescuer and gave as his reason that he did not want anybody around to whom he felt any obligation.

The Outlook not long ago called attention to the condition of the 130,000 white women working in the factories of New York City. A committee representing 18 college settlements made an investigation. They found a bindery working 78 hours a week; a brass bedstead factory 75 hours; a laundry 70 hours; a delicatessen factory 69; a candy factory 71 hours in winter. Refusal to work overtime was checked by fear of discharge. Makers of misses' and children's fine dresses during the rush season work 67 hours a week, then take their work home and toil till eleven at night. This inhuman treatment is done in the name of large profits. The employers persistently violating the laws of the state were between five and ten thousand. These violators in their contempt for law and the claims of humanity are the worst enemies of humane employers who seek to do justice.

Monopolies and trusts are merciless at times. When coal-oil was found on our western coast the Standard Oil company laid crude oil down in San Francisco at a lower rate than the new company could put in their tanks, so their oil was sent down the creeks. Hester says: "That the National Burial Association has now run the price of caskets so high, as to discourage mortality." Not long ago we had 2½ millions of children at work in this country under 15 years of age. There were 80,000, mostly girls, in the textile mills of the south. There are children 8 and 7 years old working 12 hours per day. The glass factories over 8000 under 16. In the anthracite coal region 25,000 boys work at the breakers. In the canning industries some work even at four years of age. Some are 6 and 7 years old go to work at 2 o'clock in the morning. The defense is that these children have to help their widowed mothers. But where the statistics have been taken only 65 out of 1600 were of this class. Ruskin says: "To be a man too soon is to be a small man." Emerson said: "Give us worse cotton and better men."

All people have some rights that must be respected. Man has a right to life. If he has a right to life he has a right to a living wage. Starvation wages drive men to drink and girls and women into lives of shame. In the investigations carried on recently in several states (Cal. and Ill.) the tragic discovery was made that there is a relation between the low wages of women and their descent into the underworld. An unrefined woman who is closely related to this social infamy gives it as her deliberate opinion that not one woman in ten thousand voluntarily goes astray, but is driven to

do so by what, to the poor unfortunate creature, seem to be insurmountable difficulties. In the investigation carried on by the committee of the Illinois legislature in connection with the minimum wage law, one merchant prince confessed that his firm was making a profit of seven million dollars per year and was paying only \$3 to \$5 per week to many of the women employees. He said \$3 to \$5 was enough for a girl who lived at home. Then he said with haughty air: "An honest girl, properly reared, will not yield, no matter what her wages are." That is true in many cases, thank God, but who gave any merchant prince or any one else the right to reduce the wage of workers to such a danger point? As one suggests: "Hell is empty and the devils are here."

Men and women have a right to toil under sanitary conditions. Work under an unhealthy atmosphere is a blow at life the great gift of God. The Christian conscience has been awakened and no longer can we tolerate factories that reek with foul air and fever. Prisons are not allowed to remain seething in filth and slime.

Man has a right to an opportunity for worship. He should have a chance on the Lord's day to lay aside his tools and all his toil, and repair to the house of God. I do not believe that God has ever given to any man the right to another man's time on Sunday. The plea of pleasure does not grant this right. The Moloch of Mammon cannot grant this right. Sad indeed is the history of persecutions of those who have sought to be true to God, and who for their fidelity have gone to the stake, to the scaffold and to the block. But it is not about us and that men still imprison their fellow men in chains of toil and in dungeons of seven days labor, while church bells call to worship and to prayer?

Then people need sympathy and help. There are some who are ignorant and they need the help that the stronger and more enlightened can give. They need protection from their own folly. They need protection from the human vultures and wolves that are ever ready to prey upon any victim that may come in sight. They need enlightenment and guidance amid the problems that confront them. Those of highest educational advantages owe their lives and powers to such.

Drummond tells how some University men in the spirit of Jesus Christ undertook to help the people in a God-forsaken place in East-end London. They rented a house and became known as settlers in the poor district. They assumed no air of superiority. They did not tell the people that they had come to do them good. They made friends with the people. They got to know them. They did not hurry. They studied the city, and the workmen were astonished at how much they knew about the city government, education, sanitation. One day there came a great war of labor. The working men said: "These young fellows have heads. Let us go and talk the matter over with them." Not many months after that these young men were the arbiters of a strike and three or four thousand families were saved from the horrors that usually attend a great strike. At the next election one of these young men was elected a member of the municipal boards and in a few months he was head of the board. Another got into the school board and in a short

time was head of that. The time came by and by for a member to be returned to parliament. The working men came to their university friends and said: "Whom shall we put in?" They told them, and they did it.

There are the unfortunate, and they need the ministry and help of the prosperous. We are recognizing this responsibility more and more. Homes of refuge for the straying asylums for the weak, hospitals for the sick tell us that the human heart has been touched. The strong are to bear the infirmities of the weak. The weak need the protection and shield of the strong. John Ruskin from whom I have quoted, illustrates as well as any man of the 19th century the right attitude of the strong toward the weak. He was rich in money and rich in genius. The voice of duty called and nobly did he answer. He did not close his eyes to the vision of wretchedness about him. He did not close his ears to the bitter wails that went up from the aching heart of humanity. He did not close his heart to the crying needs of his age. With open vision, with open ears, and with open heart he walked straight into the midst of the world's wailing woe. He went into the shops and factories and breathed some of the foul air in which men and women and boys and girls had to work, and henceforth his voice rang out in withering condemnation of the conditions that would enfeeble bodies, wreck brains and hurry to premature age and death the children of men. He saw people who were hungry for bread. He saw people who shivered in their scanty clothing. He saw the hollow eyes, the sunken cheeks, the haggard faces, the blue lips, and the faces people groveling in ignorance, wandering in the ways of folly, lost in the wilderness of sin, staggering on their downward way, reeling to their doom. With sickening heart he turned his face toward God and seemed to say: "God help me to do my duty to suffering, sorrowing, sinning, crushed humanity!"

God delights to bless our labors for others. History tells us that when the emperor of Rome was in the field with his army no one was allowed to approach his tent at night. The penalty for disregarding this law was death. One night a soldier approached the emperor's tent with a paper in his hand. He was at once arrested and sentenced to die. The emperor heard the trouble outside his tent and asked the cause. He was told what had happened. His decision was that if the petition which the soldier brought was for himself he must die, but if it was for another he might live. It was found that the petition was not for himself, but for three fellow soldiers who had slept at their posts. He was not only spared, but his petition was granted. This hints to us how God especially delights to bless the efforts we put forth for others.

But we do not always practice what we know. Solomon's knowledge was much better than his life. You read many of his proverbs. They flash with beauty. They are like diamond points in the realm of moral teaching, but how sudden the life in comparison with the wisdom of his words. His words are worthy of a place among the loftiest precepts of the world, but his life was such that his final condition is a puzzle to all students of his life.

We are to practice what we know. We know that we should bless rather than curse, that we should love rather than hate, that we should serve rather than rob, that we should feed rather than devour the widows and orphans, as the Pharisees of old did.

Planters says: "A man is a wolf to a man he does not know." Charles Lamb said: "I hate that fellow." "Do you know him?" someone asked. Lamb replied: "No, I never could hate a man I know." We need to get acquainted. But we must learn not to limit our love and sympathy to those we know. In his parable of the good Samaritan Jesus taught that man the world over is your neighbor. The only question to ask of your relationship to any man is: "Is he needy?" Can I help him? We are exhorted to do good unto all men. We are to pray that God will pour out His Spirit upon all flesh. As the poet of the Golden Year has suggested: "All men's good should be each man's rule."

In David Harum you have read the perversion of the Golden Rule: "Do the other fellow as the other fellow would do you, but do it first." But that is not a golden rule, that is a leaden rule, that is a sodden rule that smacks of hell.

There is a unity of folks, a solidarity of the race. The present war illustrates this. The first shot fired was heard around the world. Every nation felt the shock. Every stock exchange and every market was influenced by it. The reverberations of that first shot penetrated the jungles of Africa and the cannibal isles of the sea. A strange tremor was felt in human hearts around our girdled globe because mankind is akin. We may be neutral but we are not exempt. They are our brothers that are bleeding on every battlefield. They are our brothers because we are all created in the same image, the image of the divine. And we are brothers still more because the Divine has become incarnate in the image of the human. This relation of brothers is pervaded in the action of Cain when he "rose up and smote his brother"; it is diametric and crowned when Jesus says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Cicero apologized for the interest he manifested in a slave. The attitude of Jesus is that of an eternal Helper, Uplifter, Inspirer and Savior. Jesus loves and because He loves He attracts. We say: "All mankind loves a lover." Christ is the supreme Lover. And when we love we can help, and bless and serve.

A man expostulated with a child for carrying a big baby in his arms, but the little hero and lover replied: "O, he is not heavy, he's my brother." A man tells how his mother saw a girl of 12 carrying a large child of four and gently said to her: "He is too heavy for you." The little maiden answered: "Is it any of your business? Ain't he my brother? Didn't he stomp his toes?" Love made her do it.

Humanity needs love and sympathy and when we love we can render this service. Dr. Locke reminds us of an incident in the life of General O. O. Howard. He was greatly interested in the religious life of his soldiers. He held frequent meetings among the men and sought their conversion. There was an old teamster who was very profane. The general went to see the

teamster one day and had a long talk with him in which he said: "I want to see you converted. Won't you come to the mourner's bench at the next service?" The teamster rubbed his head for a few moments and then said: "General, I'm plumb willin' to be converted, but if I am, secin' that every one else has got religion, who in blue blazes is goin' to drive the mules?" Well, we are not to drive men, they are not mules, but by love and sympathy win them to Christ and to the best for time and eternity.

The Red Cross nurses in the European war fields tell us there is one word they have learned to recognize in at least four languages: Mother in English, Mutter in German, Mère in French, Moeder in Flemish, and Madre in Italian. The relationship of mother and son is so ingrained into the fiber of the boy's being that love for her survives the shock of the wound and he cries for her. O love is inexorable! Love is quiet. The war drums may beat a little longer, but love will yet reign. Selfishness and sin may continue to mar our world, but love will conquer for the eternal years of God are hers, and the race will yet gather under her golden scepter. May God speed the day!

PANAMANIANS ARE OUT

(Continued from Page One)

to the United States government, despite the conveyances. Thereupon, one of the purchasers of the property swore out a warrant for the arrest of the parties, who, he charged, had sold property twice in violation of the law. The men were arrested as they were about to board a vessel for Jamaica after having pocketed the purchase price given by the government.

The defendants admitted they had executed both deeds, the one to the complainant and the other to the government. Accordingly they were held for trial. When the cases were called, the district attorney, Charles R. Williams, informed the court that if he prosecuted the defendants it would make the government a party to the crime, and as the government attorney, he could not logically take such a stand.

It was further claimed by the district attorney that the deeds to the complainant were not deeds, because it had been held by the Joint Commission that when President Taft signed the law to purchase all private property in the Canal Zone, the title thereto immediately passed from all owners to the government, the former retaining nothing more than a claim for damages.

When the district attorney refused to prosecute, and the self-confessed perpetrators of the dual sale were allowed to go free, the action created a sensation upon the Isthmus. This was increased by charges made against the district attorney by one of the defrauded purchasers. These accusations have been sent to Washington, the War Department having jurisdiction over the canal.

It is pointed out at Panama that the principle "The King can do no wrong" has never before been involved in American Court, since 1776.

WOOD ALCOHOL CAUSES DEATH

Two Days' Debauch Ends in Death of One and the Probable Permanent Loss of Sight of Another.

As a result of a two days debauch with wood alcohol as the intoxicant, Tranquillino Martinez, an employe at the Friedman jewelry store, is dead, and E. Ayala, employed as a dishwasher at Guss Bros. Chop House, is blind, probably permanently. Despite the efforts of two physicians to save his life, Martinez succumbed to the poisonous liquor on Saturday and was buried yesterday. The same physicians attended Ayala who was found to be in a serious condition, and while they succeeded in saving his life, his optic nerves have been paralyzed and there is serious question whether he will ever recover his eyesight.

The discovery of the condition of the two men was made on Saturday when three other men who had been rooming with Martinez and Ayala at 111 East Monroe street, observed that each seemed to be suffering intensely. They called a physician who after exhausting every effort to relieve them called in another doctor. Martinez died shortly afterwards. Where they secured the alcohol was not ascertained. The coroner was notified but as two physicians were able to subscribe to the cause of death no inquest was held.

There is a bitterness in the attitude of native Panamanians that the American officials may be asked to explain.

That the action of the attorney for the Panama Government in dismissing the land cases may possibly affect the government's suit against John Burke, the former commissary who will face trial on charges of accepting \$55,000 in graft, is the hope of Burke's friends on the Isthmus. The federal authorities have maintained at New York and at Indianapolis that Burke was not an employe of the Panama railroad, but of the government. All Burke has to do now, claim his friends in the Zone, is to admit this contention of the government attorneys. This view is based on the contention that even if he did not commit any wrong or offense in his official capacity, the government, is a party to the offense. Naturally that view will not be accepted by the government, but it has brought a ray of hope to Burke and his friends that did not exist before the unusual land cases.

Millions Invested in Aircraft.

The capital invested by Europe in aircraft during the last eleven years has amounted to approximately \$260,000,000.

PRETTY and PRACTICAL DESIGNS for the COMING FALL SEASON---By MAY MANTON

GIRLS will wear a great many one-piece dresses, both for school and for home wear. This one is adapted to both uses. It is a smart and at the same time a simple one and is easily within the powers of the home dressmaker. In the picture, plaid serge is combined with plain blue. Dresses of this kind are made from washable materials for autumn wear as well as of wool.

For the 12-year size will be needed 2½ yards of material 27 inches wide, 1½ yards 36, or 1½ yards 44 for the blouse; 4 yards 27, 3 yards 36, or 2½ yards 44 for the skirt and sleeves.

COATS are to be worn in various lengths this season. This one can be made as shown here or shorter, for the pattern is perforated for the two lengths. It is a very smart coat and a very simple and easy one to make. It is single-breasted and the fronts are faced and rolled back with the collar to form the revers. The skirt is seven-gored and flares abundantly at the lower edge, while it is perfectly plain at the waist-line. In the picture, the material is Scotch frieze in one of the new mixtures showing shades of tan and brown with threads of red, and the trimming is brown fur, but the suit can be copied in a variety of materials. Broadcloth, gabardine and serge can be used as well as frieze. In place of the fur for trimming, the collar, revers and cuffs can be made of a contrasting material and velvet is liked for this purpose, while fur cloths are extensively used.

For the medium size the coat will require 6½ yards of material 27 inches wide, 3½ yards 41, or 3½ yards 54; the skirt will require 7½ yards 27 or 4½ yards 44 or 5½ yards 54 for frieze or other material without up and down or 4½ yards 44 or 4½ yards 54 for material with figure or nap.

SHORT-WAISTED or Empire effects are exceedingly well liked for girls, and this coat is one of the prettiest of the season. Below the belt it is plaited at the sides to provide the fashionable flare, while the body portion is perfectly plain, and that combination is a new one. As it is shown here, the coat is made of broadcloth with trimming of velvet and fur, but it can be copied in gabardine or serge, in corduroy or velvet, silk poplin, or, indeed, any material adapted to girls' coats. The belt that is passed through openings made for the purpose covers the upper edges of the plaits and makes an exceedingly pretty finish.

For the 6-year size will be needed 4½ yards of material 27 inches wide, 3½ yards 36, or 3 yards 44, with ¾ yard 27 for collar, cuffs and belt.

GIRLS who are looking for something smart and well adapted to school and college wear will find this dress ideal. It is really in one piece, for the bodice and skirt portions are cut in one and are con-



lined at the waist-line by means of a belt that is buttoned into place. There is a little opening at the front which allows drawing the dress on over the head, and the edges of the front are laced together. In the picture, Joffe blue gabardine is trimmed with white broadcloth and blue braid, and the combination is a very fashionable one, well as an exceedingly handsome one, but dresses of this kind will be made from broadcloth, poplin, serge, wool crepe, and various materials of the sort, while the girl who is looking for a really useful frock and likes washable materials will find the model a good one for cotton poplin or heavy linen.

For the 16-year size will be needed 6½ yards of material 27 inches wide, 5½ yards 36, or 4½ yards 44, with ¾ yard broadcloth 54 inches wide for the collar, shield, belt and cuffs, and 8 yards of braid for trimming.

THE coat of velvet worn over a skirt of different material is always handsome. This season it is to be extensively worn and the costume shown here is admirably adapted to small women as well as to young girls. The coat is a very attractive and at the same time a very simple one, for it is perfectly loose, being held at the waist-line by means of the belt. The skirt is straight and plaited and can be made plain or with a yoke and suspenders. It would be hard to find anything prettier or more fashionable than the velvet with plaid,

but, at the same time, the suit can be treated in many different ways. It could be made of velvet throughout for a more dressy costume, or it could be made of gabardine or broadcloth or of something sturdier and more useful where in demand it would be pretty made of Scotch frieze or velvet. The fur trimming is exceedingly handsome but it is not obligatory, for bound edges are to be used, braid trimmings are in vogue, and stitched underfacings are always correct. If liked, neck and sleeves could be edged with fur while the lower and front edges could be bound with braid.

For the 16-year size the coat will require 4½ yards of material 27 inches wide, 3 yards 44, or 2½ yards 54; for the skirt will be needed 6½ yards 27, 4 yards 36 or 44, or 2½ yards 54.

DESCRIPTION OF PATTERNS.

8738 Infant's Coat and Cap, One Size.
8759 Girl's Russian Dress, 10 to 14 yrs.
8758 Single Breasted Coat, 34 to 46 bust.
8711 Seven Gored Skirt, 24 to 34 waist.
8743 Child's Coat, 4, 6 and 8 years.
8742 One-Piece Dress, 16 and 18 years.
8757 Belted Coat, 16 and 18 years.
8750 Plaited Skirt, with or without Yoke and Suspenders, 16 and 18 years.
8760 Yoke Blouse, 34 to 42 bust.
8614 Plaited Skirt, 24 to 30 waist.
8767 Child's Dress, 2 to 6 years.
8765 Envelope Chemise, 16 and 18 yrs.
8776 One-Piece Gown with Waist and Skirt in One, 34 to 42 bust.
8763 One Piece Dress, 16 and 18 years.
8770 Gown in Norfolk Style, 34 to 44 bust.

May Manton Patterns for these Designs may be obtained by sending 19 cents for each pattern wanted to the Fashion Department of this paper.

Gentlemen:—
I enclose.....for which send me the following patterns:
Send Pattern No.....Size.....
Send Pattern No.....Size.....
To (Name).....
Street and No.....
City.....State.....